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WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. V.—No. 31.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, JULY 29, 1828. [No. 213.

Communication.

For the Western Recorder.

THOUGHTS ON MODERN EDUCATION.

No. II.

Those who judge on this subject from experience must be men of learning. They condemn a course of education, with which they themselves have become acquainted by experience; and they condemn it because it has not rewarded them for their labour and expense. And these are men who have skimmed over the surface of literature, or who have lost their health by imprudent application to study. We therefore agree with them, in denouncing the *course which they have pursued;* and their experience extends to no other. Another class, who judge from experience, are those who have spent the longest time in a course of education. If it should be their judgment that their learning cost more than it is worth, we should be reluctant to express a contrary opinion. Their testimony comes directly to the point, and is derived from the best source; and what is it?

The uniform testimony of such, as far as my acquaintance extends, is, that they consider the time and labour which they spent in study, as well employed. As a proof too of their sincerity in this declaration, they are anxious to have their sons conducted through a similar course. Shall these men of enlarged and liberal minds still be arraigned by the half-educated modern demagogues, and pronounced to be the slaves of prejudice and ancient prescription? And shall they be required to yield their judgment on subjects of their own experience, to persons who are without that experience; who either have never attempted to acquire extensive knowledge, or having made the attempt, have utterly failed?

The observations which we have made upon facts and experience, are strikingly corroborated by what is well understood of the nature of the principal branches of study embraced in the old system. The effect of the mathematics and of the languages upon the mind, has been long since satisfactorily proved. It is true, that such is the diversity of human gifts, that some, almost without education, display a perfection of intellect surpassing what others have attained by long and severe discipline. Some need the discipline of the mathematics more than others, and some that of the languages. The former are peculiarly adapted to fix the attention, and to habituate the mind to consecutive argument and legitimate reasoning; the latter to communicate habits of accurate discrimination, of patient research, of arranging and classifying our ideas, and of expressing them with correctness, besides the improvement which they afford to the taste and imagination. To attain these objects, are the labour and expense of seven years too much? Let those judge who know the value of mental improvement. It is this, rather than wealth or any other possession, which invests with power in an enlightened republic.

If, however, lawyers and physicians will insist, as some of them do, on the inexpediency of spending so much time in these pursuits, we will yield the argument as applicable to their own professions. But for the ministry, our system of liberal education must not be reduced, but rather ought to be enlarged and extended. It must be admitted that the work of the ministry, whether its responsibilities be regarded, or its influence on the happiness of mankind, both in the present and in the future world, is the most important enterprise ever undertaken by man. The best power of men, therefore, and in their most improved state, are not to be withheld from that heavenly cause. Those who think time and property wasted, which are made to subserve the interests of piety and the religion of Jesus Christ, surely cannot entertain very exalted ideas of the excellence of the gospel. J.

From the Boston Recorder.

THE PIONEER STAGES BETWEEN ALBANY AND BUFFALO.

The high and noble example to secure the sanctification of the Sabbath, which originated in the state of New-York last winter, and which has resulted in the extended organisation of a system, called "The General Union for promoting the observance of the Christian Sabbath in the United States," it is hoped, has given an impulse of feeling, which will swell and rise, and bear itself onward, ever augmenting as it goes in extension and rapidity of current, until the public opinion of the land shall arrest the daring violations of God's institutions, and make them at least afraid of the indignant reprobation of their fellow-creatures, if not of the approaching judgment of their Maker.—While all previous attempts, by securing and applying public legislative enactments, have proved utterly abortive, I imagine I see in this a spark of heavenly fire, struck up by the providence of God, and destined to kindle a moral power, by reforming and embodying public opinion, which cannot easily fail of accomplishing its object. It ought to be seen by this time, that all attempts to enforce obedience to God by the arm of the civil law, are unfortunate—beginning at the wrong end. For my single self, I can never wish, nor pray—I even tremble to see this power employed in any form for the accomplishment of this object; and yet I maintain, that every legitimate object of the Christian is a *natural and civil right of man.* But this right is to be wielded only by influencing *opinion*, and persuading the *heart.*

The recent attempt at reform for the sanctification of the Sabbath, has begun just where I could wish it to begin, and assumed a shape and current, than which I could have devised nothing more gratifying and hopeful. Lay down the geographical and moral map of the United States, and the line of the New-York canal, including the great road from Albany to Buffalo, presents beyond comparison, the most interesting field for the commencement of such an enterprise. And I am the more gratified, as a native of New-England, and proud of its high character for moral and religious influence, when I see, in the leading names of this undertaking, those who were born and nurtured on the soil of the pilgrims. This truly noble spirit, in its prominent and leading features, stretching along that interesting line, in all the rotations of parent to child, is the legitimate offspring and the rightful property of a region farther east.

The district of the New-York canal has concentrated the fixed and admiring gaze of the whole community of the United States, and in some measure, of the world. That noble and gigantic work has inspired every part of the nation to go and do likewise.—And it needs no prophet's pen to disclose, that if that fearful prostration of the Sabbath, and consequently of morals, which this lofty and sweeping enterprise has carried along with it, cannot be arrested, this example also will become as all pervading through the Union, as the physical improvement which has been accomplished. There is a magnitude, therefore, embodied in this attempt at reformation, infinitely greater and more important than the original conception of the physical work. Let this reformation go on, till that interesting region, from the eastern to the western waters, shall enjoy her Sabbaths, and I will guaranty, that the same reformation shall pervade the United States of America.

There may be other short distances, where there is an equal quantity of travelling; but there is no extended line in our country, where so much passes of all kinds in the world, and where so much of every thing is done, as between Albany and Buffalo; and there is no other busy scene in the land, unless it be the city of New-York, that is so much and so widely the subject of public observation. Every European voyager, for the tour of the United States, passes over this ground. Every American traveller does the same. It is the great line of emigration from east to west, and of communication between these two regions. It is also in itself a world of agricultural and commercial enterprise, occupying every description of people in every grade of society. It is, in a word, and more than any other place, the *internal focus* of travelling and of business of the United States. And here, upon this ground, is now to be made the eventful experiment, whether a public opinion can be formed, and be brought to bear, so as to arrest the flagrant violations, and to secure the decent observation of the christian Sabbath; and I do not think it extravagant to say, that this single experiment is to determine the fate of our country. For if there be not virtue enough in the nation to secure this object, there is not enough to *save* the nation.

Hitherto Christians have seemed to be content, if the world would permit them to exist. But the time has now come, when they are to call upon the world, not for the privilege of existence, but that the world should submit to Christ. And this they are to accomplish, not by physical force, not by legislative enactments, but by influencing public opinion, by moral suasion. The challenge has already gone forth; the array of the conflict is mustered, and the mighty agencies of the kingdom of light and the kingdom of darkness are now bending their efforts on public opinion. It is on this field that the great battle is to be fought; and there is no use in concealing our colours, or our object. To be open is a rallying ensign to our friends, and a terror to our enemies. Every legitimate object of christianity is not to be *begged* from the world, but boldly to be assumed, as a natural and a civil right. Every such object must, sooner or later, be brought to the test of public opinion; and it is no matter how soon it comes there. Every possible prejudice will in any case be attempted.

I have been disposed to regard that association of gentlemen, between Albany and Buffalo, in the state of New-York, organised to secure the better observation of the Sabbath, on that great thorough-fare of our country, as founded upon these principles; and I have rejoiced, that the providence of God has raised up such men, so determined in their character, men of influence & wealth, of such liberal and extended views, who could comprehend at a glance, that if other men were permitted, in the face of the law, to pursue a systematic prostration of the Sabbath, it was at least their *right*, by an appeal to public opinion, and by all lawful means, to attempt to counteract an influence so pernicious and fatal to the best interests of morality, of religion, and of the state. I am disposed to believe, that they have undertaken this work, not only as a duty, solemnly incumbent upon them, but that they will firmly maintain the ground as a *civil right.* Although this right will not probably be disputed, yet it is apprehended there are few Christians who act upon this *principle* in their religious enterprises; and I greatly err, if it is not a powerful auxiliary to the higher and holier motives, which arise from a consideration of divine authority, of the dear objects they have in view, and of the final recompense of reward. In a country, and under a government like ours, where civil rights are held so dear, this is is a mightier principle of action than what is commonly supposed. To the power of christian faith, which by the delinquencies of human nature, is too apt to be uncertain and wavering in its influence, it superadds an ever present and palpable consideration—a consideration which cambines all the moral power of that virtuous pride of character, which we have ever been accustomed to cherish, as the subjects of so generous a government as ours. As *Christians* we should do this; as lovers of our country, having the common and equal rights of citizens, we should do it.

The right, and as it has now come to be, the *duty* of withdrawing patronage from all public conveyances, and from all tradesmen, who are habitually guilty of the violation of the Sabbath, and of other christian rules, has come to be a consideration of high importance. To instance the association of gentlemen above alluded to. Relying upon the patronage and co-operation of Christians, and of all the friends of morality and good order, those gentlemen have invested a large capital, and embarked in a noble and responsible enterprise. To accomplish their disinterested object, which must be dear to every Christian throughout the land, they are obliged to conflict with long established and powerful interests. And the great and momentous question is reduced to this single point. Will the community of travellers, and of business men engaged in the transportation of property, support them, or not? The current season will determine for years, if not forever, whether God, or mammon, is to be worshipped in our land. I do verily think, that it is a sufficient object to every well-wisher to this cause in our country, that can possibly disengage himself, to make an excursion through that line of travelling, if it were merely to patronise and secure this object. Above all, we do most earnestly confide, that every Christian, who shall have it in his power, by his influence, or by his person, will act from inflexible principle and conscience, in giving to these *pioneers* in the cause of the Sabbath, their utmost countenance and support. They have made war, have counted the cost, and are doubtless resolved to sacrifice themselves, if the christian public will consent that the Sabbath shall be sacrificed along with them. It is impossible now to retreat from this enterprise; nor do we regret that it has been undertaken, even at such immense hazard. Something must be done; and what less could be done to avert the impending curses of a land, that will dare to despise the God of heaven?

ANTIPAS.

AMERICAN TRACT SOCIETY.

Abstract of the third Annual Report, presented May, 1828.

The success of efforts made in our own country, the past year, to extend the circulation of the holy scriptures; to send the living preachers of the gospel to the destitute in this and foreign lands; to convey the instructions of the Sabbath School to the young and rising generation; and to glorify God by promoting the sanctification of his day, and in various ways advancing the cause of our Redeemer, has no parallel in preceding years, and gives animating indications that God is about to accomplish a great work on the earth. The period is one of momentous interest, and the station we occupy is full of responsibility. Placed in this free, enlightened, and happy country, with the most inviting field of effort, perhaps, on which the sun ever shone, spread before us; with abundant recources, and evidence that God is ready to bless our endeavours by the accompanying influences of his Holy Spirit, there is no room for hesitation or delay; we must gird ourselves with renewed strength, and, relying on divine direction, press forward to the high and holy enterprise. The period is one which calls for the exercise of strong faith in God, and the entire consecration of all our powers to his service.

The issues of tracts during the third year, bear the relation to those of the second year of five to three, and show an increase, compared with the preceding year, which is very rare in the history of benevolent institutions, and which furnishes a new and instructive lesson, that God is ready to bestow large blessings upon Zion, and that his children shall never be straitened in him.

During the year, one of the Vice-Presidents of the Society, Hon. William Phillips, and two of the Directors, Rev. T. Charlton Henry, D. D. and Rev. Edward Payson, D. D., have finished their labours, and gone to their reward, leaving few behind them who have been equally useful to the cause of Zion. "The celestial city," said Payson, just on the eve of his departure, "is full in my view. Its glories beam upon me; its breezes fan me; its odours are wafted to me; its sounds strikes upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears to me as an insignificant rill, that may be crossed at a single step whenever God shall give permission."—He was author of two of the society's tracts, the "Bible above all Price," and the "Address to Seamen." During the year, also, the Rev. Legh Richmond, author of those most useful tracts, the "Dairyman's Daughter," the "Young Cottager," and the "African Servant;" and likewise the Rev. William Rust, author of the "Swearer's Prayer," have gone to meet, before the Redeemer's throne, hundreds and thousands, to whom, there is reason to believe, God has made, and will make, those tracts the instruments of salvation and eternal life.

The Society have published during the year, twelve tracts in the English language, in addition to their former series; twenty-four tracts in the German language; and three tracts in the Hawaiian language, for circulation at the Sandwich islands. Two tracts, "The Dairyman's Daughter," and "The Bible above all Price," with the ten commandments, and four handbills, have been printed in the Italian language, for circulation at Malta, in the Mediterranean.

In addition to the above, sixty-five children's tracts have been stereotyped, and most of them printed.

The sum of $800 having been contributed by two benevolent individuals, for stereotyping and perpetuating "Doddridge's Rise and Progress of Religion in the Soul," this work has been stereotyped and published, and will be sold at 37 1-2 cents.

Five thousand of the Tract Magazine have been published; and the Christian Almanack for 1828, was published in twenty distinct editions.

During the year ending in May 1, there have been printed,

	Tracts.
In the English language,	3,906,000
In French,	50,000
In Spanish,	35,000
In German,	144,000
In Hawaiian,	65,000
In Italian,	6,000
Children's Tracts,	239,000
Boatswain's Mate, 2,000 copies, embracing	14,000
Bound vols. of tracts; of vols. I. and VI. each 4,000 copies; of vol. V. 3,000; of vols. II. III. and IV. each 2,000; making, in all, 17,000 vols. comprising tracts,	560,000
Whole number of tracts printed during the year,	5,019,000
Whole number printed during the formation of the society,	8,834,000
Whole number of *pages* of duodecimo tracts printed during the year,	53,687,000
Whole number of pages of do. printed since the formation of the society,	97,835,600
Whole number of pages of children's tracts printed during the year,	5,208,000

	Pages.
Duodec. tracts *circulated* during the year, (including the tracts in 14,188 bound volumes),	46,321,784
Total circulated since the formation of the society,	74,701,516
Of the tracts *gratuitously distributed*, there have been sent to foreign countries, *Pages*,	1,015,238
West and south of the Allegany mountains,	976,138
To other parts of the U. States,	611,602
Total of gratuitous distribution,	2,602,978

The whole number of copies of the American Tract Magazine, published during the year, is 40,500.

Whole number of copies of the Christian Almanac, for 1828, printed at the Society's house, 123,900.

Of the Rise and Progress, embracing 280 pages, 2,000 copies have been printed; whole number of pages 560,000.

The committee have also appropriated 300 dollars to the Rev. Jonas King, to be employed in procuring translations of this society's tracts into the language of *modern Greece*, to be distributed under his direction, in his contemplated mission to that suffering country.

The receipts of the society the past year, have been $45,134 58; and the expenditures, $45,134 58.

It appears, from this statement, that all the funds received have been expended, leaving the treasury empty, and the society, which has no permanent funds, entirely dependent on the charities of the christian community for the means of carrying forward and extending its operations. On closing the accounts of the year, there were also bills then due, to the amount of $711. 64; and the society was under additional obligations, chiefly for paper, and due previous to October 1st, to the amount of $10,-220 92, exclusive of all current expenses for printing, folding, binding, &c. The society's funds have, at all times since its formation, been very limited, compared with the extent of its operations, there having rarely been funds enough in the treasury to meet the current expenses of two weeks; and it often having been requisite for individual members of the committee to assume personal pecuniary responsibility, in order to meet the society's dues.

The causes of this state of the society's funds are very apparent. It is not that pecuniary contributions have not been liberally made; but that the extent of the society's operations have exceeded them. The committee, in view of the responsibility in so great a degree devolving upon them, of carrying forward this department of benevolent exertion in our country, *have never dared* to look first into the treasury, and graduate their efforts accordingly; they have felt, that they *must press forward* in the work, and trust in God, through the liberality of the friends of the cause, to sustain them. This course they feel that they *must still adopt.* The general depository has not yet been supplied, as it should be, with tracts; the wants of the destitute are every month more and more apparent; the field of usefulness is daily extending; the evidences of the divine blessing on these publications are accumulating; the committee feel, that the Providence of God calls them to go forward, and that they cannot go back, nor diminish their exertions.

The pecuniary want of the society were never so great as at the present time.—Some thousands of dollars in donations are needed for immediate use. The committee thus spread their case before the christian community; the rich and the poor, clergymen and laymen, ladies as well as gentlemen, and pray for such aid from all, as the dealings of Divine Providence with them permit them to afford.

Notwithstanding the large amount of services necessarily required, in receiving into the general depository 5,000,000 of tracts, annually; delivering them, in large and small quantities, and forwarding them to every part of the country; conducting the correspondence; keeping the accounts; and superintending the printing, stereotyping, engraving, agencies, and the whole operations of the society; yet the committee have the past year, issued thirteen pages of tracts for every cent received.

In connexion with this view of the domestic arrangements of the society, the committee would mention, with devout gratitude to God, that an interesting work of divine grace has, for several months, been apparent among the females employed in printing, folding and stitching tracts in the society's house. An unusual seriousness was observed among them in February of the last year, and at no time has the influences of the Spirit seemed to be entirely withdrawn. Songs of praise have often ascended from their lips, while their hands have been active in folding those messages of truth; and many a tract has been wet with tears of sorrow for sin, and, it is hoped, of real penitence, before it has gone forth on an errand of mercy. Since the commencement of the work, 41 different individuals have been employed in these departments of the society's operations, 15 of whom were previously members of the church. Of the remaining 26, 13 have, since the period above mentioned, professed faith in Christ, and most of them have connected themselves with churches of different evangelical denominations in the city.

A work of similar character, and simultaneous in its progress, has also been witnessed among the females engaged in the house of the American Bible Society.

The society has 640 branches and auxiliaries. The committee would pray every one of these societies to remain faithful to the cause which they and the parent society have mutually espoused. Concentrated action will prove, in this case, powerful action; and the co-operation, even of the smallest auxiliary that now exists, cannot be spared. The committee would also earnestly invite the faiends of the cause, in every part of the country where such societies do not now exist, to do all in their power to form them; that there may not be a town or neighbourhood that shall not share in this blessed christian enterprise; and that our country may, in the cause of tracts at least, present to the eye of heaven the joyful spectacle of a nation, where not one professed Christian is slumbering, but all are engaged, with one heart and mind, in labours of love to Christ and the souls of men.

The committee look upon the most favoured parts of the country, as places where these short and interesting portions of truth, adapted to men of all conditions and circumstances in life, should be constantly circulated, as long as there are souls to be saved, and the truths of the gospel are blessed as the grand instrument.

Every inquiring sinner should receive the one best adapted to the state of his mind—best fitted to direct him to the word of God, and to Christ, "the only refuge from wrath to come." Every intemperate man, every profane swearer, every Sabbath-breaker, and every rejecter and despiser of the gospel, should be met by them.

Perhaps in no way can the message of the gospel be conveyed *to more individuals at a less expense.* And, perhaps, no means, compared with the expense of effort and of funds, promises greater usefulness. The tracts are *short*, and will be read by those who are too indolent, or too much occupied, to read a larger work; they are *interesting*, and will often be read by the listless and careless; they are *pungent*, and often reach the mind unaffected by other means; they are *unassuming*, and gain admission where other means are excluded; they are *adapted to all characters and conditions*, and if properly selected, are admirably fitted to convey a word in season; they are *silent*, and accompany the reader to the stillness of his retirement. There is *a sacredness in the very name and character of tracts*, by which the very sight of them often strikes the profane man dumb, stops the sabbath-breaker in his course, and disperses those who have companied for purposes of sinful amusement and vice.

And let it not be forgotten, that *all our fellow-men who believe not in our Lord Jesus Christ, are pressing their way down to*

the regions of everlasting woe. To save their souls from death, and bring them back from their wanderings as trophies of redeeming mercy; to fill heaven with joy at their repentance, and add them, through boundless grace, as new stars in our Saviour's crown of glory—these are motives which drown all human calculation, and overwhelm us with their amazing import.

But to all these plain indications of duty, we have also to add, the call from our destitute brethren.

There is also a wide field spread before us on the north, and on the south, and in distant heathen lands. *All South-America*, with the more than 20,000,000 of her population, may lay a most just claim on this society for supplies of tracts; and the committee feel that they should be the objects of our special prayers and efforts during the coming year.

Tracts are also requested from the society for *countries bordering on the Mediterranean*, especially Malta, where the committee have just sent 169,000 pages; and *Greece*, to which the charities and sympathies of so many in our country are flowing at the present hour. At the ancient Thyatira, a Greek has communicated the interesting intelligence, that some of the tracts there distributed by American missionaries, had been lent from one to another, till they had been *read by nearly two hundred persons.*

The interesting population at the *Sandwich Islands*, just now acquiring the ability to read, "in their own tongue, the wonderful works of God," and who have shared liberally in the benefactions of the society the past year, will require continued aid, not only for the benefit of the natives, but for the crews of ships touching at the islands.

And *India*, with her hundreds of millions buried in all the darkness of pagan idolatry, is open to the operations of this society, if it had means to aid in sending them the gospel. Even in the darkness of India, tracts have been signally blessed. We are informed by Dr. Carey, that a distinguished Brahmin, who had, for four years, observed a vow of perpetual silence in the temple of Kalee, and was worshipped as a god, and whose case was apparently the most hopeless of all the human family, was converted to christianity by the reading of a tract.

But the most delightful source of encouragement to increased exertion yet remains to be presented:—God has sanctioned the work in which we are engaged, by accompanying the tracts distributed with the special influences of the Holy Spirit, and making them the evident means of salvation to multitudes. Many facts illustrating this truth, have been communicated during the year.

The Lord is in this work. He has caused the spirit of love to continue in the committee, sustained and cheered them in their exertions, and taught them new lessons of trust and confidence in him. He has given, the first year $10,000, the second year $30,000, the third year $45,000, to be used in this service for his glory. He has opened before the society a boundless field of usefulness, and excited his children, among the waste places in every direction, to lift up their cry for aid. He has richly imparted the influences of his Holy Spirit, to show that he will bless the endeavours of his children, in the salvation of multitudes of souls, and the hastening of the triumphs of the Redeemer on the earth.

Religious Intelligence.

SANDWICH ISLANDS.

OAHU.

Extracts of a letter of Mr. Bingham, dated Dec. 15, 1827, to the Corresponding Secretary, published in the last Missionary Herald:—

I do not intend, dear Sir, to fill the few pages I write you now, with details of unwelcome intelligence, though I could easily throw together a collection of facts, of recent occurrence, which would doubtless awaken your sympathy. We have had our feelings tried; but we are by no means disheartened, and we trust that the word of God has taken and is taking such root in these islands, that it will not be in the power of anti-reformers to prevent its growth.

We desire to notice, with gratitude to God, that no case of discipline has, to my knowledge, yet occured among the converts gathered in the islands; that those who have been admitted to the church appear well in these seasons of trial; and that the number propounded the last three months is greater than at any former period of the same length.

Seldom have we witnessed a week more truly interesting on the islands, than the last, either in respect to the state of the church, or of the nation, or of the press.

Promulgation of Laws.—The chiefs being assembled for the purpose, have begun, in the face of opposition from foreigners, to adopt and publish laws for the prevention of crimes. Three laws, against *murder*, *stealing*, and *adultery*, being adopted by the chiefs, and sanctioned by the king, were on Friday proclaimed to the people by Kaahumanu. The chiefs and a great concourse of the people assembled under a grove of cocoa-nut trees, near the sea, to hear promulgated the primary laws of the nation. The chiefs invited me to attend and offer a prayer, *if I were not afraid the foreigners would be angry with me for it.* I replied, "Why should I be afraid of the anger of foreigners, while I am engaged in my own proper duties? If the chiefs wish me to pray with them, I will go; and if the foreigners burn me for it, why should that deter me?" I went. The great assembly was waiting, and a number of foreigners was present. Boki gave me a chair. I sat a few moments. Kaahumanu put a hymn-book into my hands, as a signal of their desires. I sung a few verses, and offered a prayer, and returned without waiting to hear the laws. The King rose, called the attention of the chiefs and people, and required them to hear and obey the three laws that were then to be established. As he resumed his seat, Kaahumanu rose, and in a similar manner addressed the chiefs and people of these islands, and the people from foreign countries, demanding their attention to the laws of the land; three of which were to be soon put in execution, and the others were to be taught and explained more fully to the people, before their establishment should take place.

Public Worship, Admissions to the Church, &c.—You see the same company of chiefs, joined by Boki and his wife, and the others of a lower grade, gathering with three thousand of the people, at the humble house of prayer, when the still novel but cheerful sound of "the church-going bell" breaks on the stillness of the Sabbath morning. You see a great proportion of this large congregation decently clad in articles of foreign manufacture, and others in the best of their own, and some even richly dressed. About one-third of those present are furnished with their books of hymns, chiefly in their own binding, which many of them regard as the most valuable article they possess. They join in the worship, and you admire the order, the sobriety, the wakefulness, and pleasing attention, which pervades the assembly, while angels wait to witness the effects of the word of God on their hearts. This is a part of the second scene, to which I proposed to introduce you as it occurred last Sabbath. As I ascended the little pulpit stairs, the eyes of the congregation seemed to greet me with a welcome. It was the day for the communion service, and for the admission of members, and I chose for my theme the commission of our Saviour to his disciples recorded by Mark: "Go ye into all the world, and preach the gospel to every creature: He that believeth and is baptised shall be saved, and he that believeth not shall be damned." I spoke of the importance, the benevolence, and divine authority of the commission; the character of the doctrines and precepts to be proclaimed, the nature of the evangelical faith, the design of the sacraments, and the different consequences of obeying and rejecting the gospel. Many listened as though these doctrines, duties, and privileges, were for them, and as though they were concerned in the momentous and everlasting consequences at stake.

In the afternoon, the congregation assembled again, a little earlier than the usual hour, and the church took their seats in order around the table of the Lord. *Kekauluohi* first presented herself before the church and congregation, and at her request, her desire to consecrate herself to God and to obey the gospel was made known, and she was propounded after further trial. Next, six others, who about a year ago had been examined before the church, and had stood propounded five or six months, presented themselves for baptism. Seldom has a more pleasing sight been witnessed at the Sandwich islands, or a more pleasing service fallen to my lot.

Here you might have seen a man advanced in years, long versed in the abominations of heathenism, and well acquainted with the wars of former kings, now coming to the sacramental pool to be washed, and to pledge his allegiance to Christ, the King of kings. His name was *Kamakahiki*, but he chose to adopt the christian name of Lazarus, the friend whom Jesus loved. Still more interesting was the meek, humble, and devout appearance of his wife, *Anna Waiakea*, who, about two years since, being raised from a dangerous illness, engaged to devote herself to God as the only proper expression of her gratitude to him for his goodness to her. From that period her deportment has been such as we could wish, and such as we think will, if continued, greatly adorn her profession. In this little group you would have seen the interesting youth *John Ii*, one of the two whom Rihoriho early and in a very special mannner placed under the instruction of the mission, to make a fair trial of what our new system could do for the people. He and the three other men, *Kahananui*, *Naaoa* and *Wahinealii*, have, for a long time, stood firm, even in times of considerable discouragement and sharp trials.

After imploring the divine presence and blessing, I read to them the summary of our articles of faith, as they were drawn up by your revered and lamented predecessor, when our church was organised at Boston. On giving their assent to these publicly, as they had done privately, they were baptised in the name of the sacred Trinity, and thus they were admitted into a visible standing in the church of Christ in general, being baptised into his name, and publicly professing their faith in him. I then read to them the covenant of our church, with which they had been previously made acquainted. To this they severally and publicly signed their names with ours, subscribing with their hands unto the Lord, and thus, with our unanimous consent, becoming members of our church in particular, in full communion; and were pronounced no longer strangers and foreigners, but fellow citizens with us. Naaoa had adopted the name of *Abraham*, and Wahinealii that of *Abel*, as Dr. Blatchely had proposed this name to him on condition he should not dishonour it.

But I must hasten to the closing part of the Sabbath scene, to which I before invited your attention, when six-and-thirty communicants united in celebrating the love of Jesus, participating in the lively symbols of his body and blood which were given for the life of the world. In this number were included nine of the mission family, four pupils of the foreign mission school admitted in America, Hopu, Pupuhi, Kamahooula, and Robert Haia, with the two teachers from Huahiue, Taua and Tute, and three others belonging to the churches in the Society islands, Tute's wife, and Kaamotu, and a stranger recently arrived with a certificate of church-membership from the Rev. Mr. Wilson. The remaining eighteen, more than half of them chiefs, have been added to the church at these islands. Mr. Richards assisted in the distribution of bread, Mr. Bishop of the wine, Mr. Goodrich gave out the sacramental hymn, which, at the close, the church rose and sung with joyful hearts.

We would adore the matchless goodness of the Lord of heaven and earth, for this display of his mercy towards us, and towards the people of these isles of the sea. May all the inhabitants of the isles soon rejoice and be glad in him. While the friends of Zion take courage from the evidences of the divine blessing on the preaching of the gospel in heathen lands, let them lift up their hearts in thanksgiving for the past, and in unceasing supplications for a more general effusion of the Spirit here and throughout the world.

With the kindest salutitions to yourself and your associates, I subscribe myself ever your's, H. BINGHAM.

From the New-York Observer.

FROM THE MEDITERRANEAN.

The following letter from Mr. Brewer, whose arrival in this country from Smyrna, we announced in our last, will be read with special interest. It is addressed to one of the editors, and dated BOSTON-HARBOR, *July* 15, 1828.

My dear Sir—I have just arrived here, after a passage of 73 days from Smyrna.

From the missionaries at Beyroot, the latest intelligence is up to 12th February. All well.

In Greece, of whose cheering prospects I have not time to speak, I have left behind two English missionaries, Rev. Mr. Hartley and Dr. Korck. The latter has obligingly taken upon him, during my absence, the charge of the American school, which I had established at Syra, [one of the Greek islands.]

The arrival of the Samos, which left Smyrna in company with us, has anticipated most of our items of political intelligence. A letter from a gentleman in Constantinople, which I saw just before we sailed, mentioned the passage of 70,000 Asiatic troops, very quietly, through the capital, on their way to the Russian frontier. The old Seraskier, the chief agent in the overthrow of the Janissaries, commands them, tho' it was said he had previously declined the service, unless he could be supported by a portion of the regular soldiers. Some leaven of the Janissary spirit was supposed to be concealed in this hastily collected rabble. Should the Russians set themselves seriously to the attack, which many were disposed to doubt, the half-disciplined regulars that remain at the capital, say from 40 to 70,000, most of them very young, would present but a feeble barrier to such a force as might easily be disembarked on the shores of the Black sea, within a few hours' march of the city. This position once occupied, the more stubborn mountaineers of the northern frontier must, in all probability, soon yield to the overwhelming force which would soon be brought against them.

Persecution of the Catholic Armenians had nearly ceased at Constantinople, for want of subjects; but at Smyrna, paleness sat on the faces even of those who were connected with the Franks in business. They had just been summoned by the Armenian Bishop, on the authority of the Sultan, to return to their ancient faith. The next courier was expected to give the decision of the government on their refusal.

From the New-York Observer.

Extract of a letter from a clergyman in New-England to a gentleman in this city:—

"In the calm moments of sober reflection, I am indeed an astonishment to myself. I am astonished at the conduct of Christians. I am astonished at the conduct of the world. And most of all, I am astonished at the conduct of those professors of religion who believe in the absolute necessity of divine influence, connected with human effort, and do not bestir themselves when the sound of a going is heard in the tops of the mulberry trees. Sinners are convicted and converted when saints are wrestling in their behalf. In confirmation of this truth, the following occurred not long since:—A few Sabbaths ago, I preached a sermon, showing that the spiritual interests of children must be dear to eminently pious parents. The day after, or the day but one after, news came that there was a revival of religion in Mount-Pleasant institution, Amherst, Mass. in which two of my neighbours have each a son; and it was also stated, that one of these youth was distressed in view of his sins. From the other, nothing was heard. The parents of the latter at once became intensely interested in the spiritual state of their child. Though I was absent, both the father and mother came to my house in an agony of spirit, the like of which we had never on any occasion witnessed in them. So soon as I returned, I went to their house, and found them in a state of feeling in which I never expected to find them. Though praying persons, as we trust, their most earnest desire was to be guided aright in prayer. They felt that their prayers were good for nothing. The evening was spent exclusively in conversation in relation to their duty as parents to their children, and in prayer for these youth. Day after day the struggle with them lasted, until the exhausted nature of one of the mothers imperiously demanded rest. At that period, as I was sitting in my door, this mother came and put into my hand an opened letter, which announced the fact that both of the youth were *rejoicing in hope.* She fainted; and when she recovered, we mingled our tears together.

"A short time since, I heard the following from an authentic source:—A kinsman of mine in the western part of this state has a large family. Two adults of the family were without hope of an interest in Christ. These children were absent from home for a few days, one in one place, and the other in another. The father was called to attend a religious meeting in another town. As he went from home, he became deeply anxious for the salvation of these children, as did his wife about the same time. Their anxiety on this account deprived them of sleep for two nights. On the third day the father returned, and found that one child had just been brought to rejoice in hope, and the other came home soon after, praising God. The difficulty with your church, and the difficulty with all of us, is, we do not *agonize* at the throne of grace for the salvation of sinners. It is of too little consequence with us whether they are converted or not."

Females in India.—For the first year and a half after the female school was opened at Oodoville, (Ceylon), the missionaries could procure but three females to attend; but in November last the number had increased to 100, most of whom had been there but a short time. The females of India are in a most degraded situation; but the dawn of their deliverance appears to break forth. The prevalence of christianity will be to them as light shining in a dark place.

Protestantism advanced in Bohemia.—By a letter from Bohemia, it appears that the circulation of the scriptures in that country is prohibited, and that in consequence many families are leaving the Romish church and embracing the reformed doctrines; as they cannot reconcile it to their consciences to continue in a church that denies the fullest liberty of perusing the divine record.

Instance of deplorable Bigotry.—A royal ordinance has lately been issued in Saxony, which forbids (under heavy penalty) any Saxon, under twenty-one years of age, from changing his religion; and any one secretly professing a new faith, is to pay a large fine, and to be deprived of all his civil rights.

A Gibraltar paper of the 12th of May contains a proclamation of the Lieut. Governor of Malta, abolishing the privilege of sanctuary in criminal cases, and declaring that those "wicked and profligate men who have often been tempted to commit murder, robberies, and other atrocious crimes, in the hope of escaping punishment," by taking refuge in churches and other consecrated places, shall not hereafter avail themselves of such with impunity.

Tenth Presbyterian Church.—The corner stone of a new church, to be called the tenth presbyterian church of Philadelphia, was laid on the 14th inst. at the corner of Walnut and Twelfth streets. An address on the occasion was delivered by the Rev. Dr. Green. The site for this temple is well chosen, and, we are happy to add, that such arrangements have been made by the enterprising gentlemen concerned in the work, as to secure an immediate erection. *Philadelphian.*

General Assembly's Missions.—The Board of Missions appointed by the General Assembly have heretofore confined their operations to our own country. But a new plan has been adopted for the more efficient government of the Board; among which is the appointment of an Executive Committee of seven, to meet once a week. Rev. Dr. Green is President: Rev. Dr. Ely, Cor. Secretary and General Agent. The Board have appointed a missionary at Talahassee, in East-Florida, a central and most promising field of labour; and the Executive Committee have under their consideration the subject of a mission to South-America, and also to the aborigines of our country.

The Bible Cause in Pennsylvania.—In Belmont county, 294 families have been found without the bible; and the managers believe the whole number of destitute families cannot be short of 500. The Board of the County Society have determined to supply the deficiency as early as possible.

In Massachusetts.—A gentleman who has recently visited nine towns in Hampden county, Mass. found 204 families without a bible! In one family there was no book of any description. When the gentleman observed to the mistress of the house, that he would send her a bible, she thanked him, and said *she was sorry she had nothing better to offer him than cider brandy.*

As our informant was retiring from an Irish family, to which he also promised to send a bible, the mistress very honestly observed, "I don't know as your bible has *our* religion in it." We strongly suspect that the religion of many among us is not in the bible.—*N. E. Inq.*

Merrimac County, N. H.—The Hopkinton Conference held its annual meeting at Dunbarton, June 25th and 26th, and changed its name to Merrimac County Conference.

Strafford County, N. H.—A conference of churches was organised at Meredith bridge, June 24th and 25th. It is composed of 14 churches. There are 33 towns in the county, containing but 19 congregational churches; and these have but 11 pastors, equal to one third of the number of towns.

General Methodist S. School Union.—This Society has published its first annual report.—Its numbers amount to 1024 schools, 2048 superintendents, 10,290 teachers, and 63,240 scholars, besides managers and visiters, who number not less than 2000 more. Reports have been received of the conversion of 293 souls by means of these schools, during the year.

Madison County S. Schools.—Messrs. E. C. Beach and S. H. Gridley, have closed their Sabbath school mission in Madison county. All the towns in the county have now entered upon some systematic plan for the promotion of Sunday schools. The number of schools now in operation in the county is 103; teachers 700; scholars about 4,000. Several of the schools are particularly interesting. Teachers look upon their duties rather as a privilege than a burden; while the scholars, in one or two instances, have been found to hold their daily prayer-meetings for the divine blessing to rest upon the school. Bible classes have been considerably increased.—*W. S. S. Visitant.*

The Episcopal Convention of Connecticut met at Norwalk on the 4th ult. The number of parishes is seventy-five, and the clergymen 59, in that diocese.

Ichabod S. Spencer has been unanimously invited to settle as colleague pastor with Rev. Mr. Williams, of the parish of Northampton, Mass.

THE SABBATH CAUSE.

Proceedings in Philadelphia.—At a large and respectable meeting, composed of different religious denominations, convened on Monday the 14th inst. in the 7th presbyterian church in Philadelphia, for the purpose of adopting measures to promote the sanctification of the Sabbath, Robert Ralston, Esq. was called to the chair.

The object of the meeting having been stated in a short and appropriate address, by Rev. Ashbel Green, D.D. the following resolutions among others were unanimously adopted:—

Resolved, That this meeting cordially approve of the measures recently adopted by the convention of delegates of different religious denominations held in New-York on the 6th of May last, for the purpose of promoting the better observance of the Christian Sabbath.

Resolved, That it is expedient to form a state branch, which shall be auxiliary to the General Union formed in New-York, for promoting the observance of the Sabbath; and that a committee of four be appointed to prepare a form of a constitution, and to nominate a board of officers to be submitted to this meeting.

Resolved, That a committee of three be appointed, to ascertain whether any of the steamboats running on the regular lines between New-York and Baltimore, will desist running at all on the Sabbath.

A constitution was adopted; and the following gentlemen were elected officers of the Society:—

Robert Ralston, Esq. President: Alexander Henry and Rev. G. R. Livingston, Vice-Presidents: Thomas Bradford, Secretary; and Frederick Erringer, Treasurer.

In Connecticut.—The register of the Windham Association, Conn. communicated to the Connecticut Observer the following 'unrepealed resolve,' passed in that body on the 3d Tuesday of May, 1799, viz: "That this Association view it inexpedient, without urgent necessity, to travel on the Sabbath from one parish to another, for exchange of ministerial labours."

Mr. George R. Griswold, of New-Haven, barber and hair-cutter, advertises that his doors will hereafter be closed on Sunday morning.

In Elizabethtown, N. J.—An auxiliary to the General Union has been formed, and the clergy connected with it have resolved to appropriate the third Monday evening in each month, as a special season of prayer for the divine blessing, on the efforts made for the sanctification of the Sabbath.

The steam-boat Baltimore, of Philadelphia, Capt. Whilldin, [the boat whose commander recently refused to convey parties on the Sabbath], took an excursion on the 3d inst. to Delaware city and the canal. Among the company were many clergymen. Prayer and praise were offered on deck both morning and afternoon. A meeting was also called to consult on the measures proper to be adopted for promoting the sanctification of the Sabbath. A committee from the various denominations was appointed to arrange and digest a plan for uniting Christians in Philadelphia, in the sanctification of the Sabbath, and in discountenancing those who violate it.

TEMPERANCE.

We copy the following encouraging article on this subject from the Watertown (Jefferson co.) Register:—

MESSRS. EDITORS—For the encouragement of the friends of temperance, I desire through your paper to make public the following facts:—

A few weeks ago, the frame of the baptist meeting-house in this village was raised without the use of ardent spirits. On the 30th ult. the frame of the presbyterian meeting-house in Brownville, was raised without the use of spirituous liquors. I am also informed, that in the town of Adams, the frames of several buildings have been raised within a short time with the same abstinence. These facts prove what can be done by the haters of intemperance, if they are decided. Let others go and do likewise.

At least three merchants in this county, who are engaged extensively in business, have refused to sell any ardent spirits: And I perceive by an advertisement in your paper, that there is a grocery kept in Brownville, where, although "a general assortment of groceries" is offered for sale, yet this baneful commodity is excluded, much to the credit of the proprietor, and the good of community.

There are at least five societies formed in this county to promote temperance. These are in Watertown, Adams, Smithville, Sacket's-Harbour, and Orleans, and have the patronage of some of the most respectable portion of community.

The use of ardent spirits in some towns has very sensibly decreased. In Adams, the superintendent of roads sent out a jug of whiskey to those labouring on the highways. The jug was not brought in to be replenished the first day, as formerly. On the second day he went out and found it had been very sparingly used by a few, and was still nearly full. These I consider interesting facts, and perhaps the publishing of them may communicate hope to some who have despaired of any success attending the efforts to promote temperance.

The haying and harvesting are near, and several farmers have determined that not a drop of ardent spirits shall be used in their fields.—Some of them have acted successfully on this resolution for years past. Farmers, you will promote health, order, economy and industry, by adopting this resolution. Will you do it?

PHILANTHROPIST.

A meeting was held in Montreal, in June, on the subject of intemperance. After an address by Rev. Mr. Christmas, 29 persons signed a resolution to practise entire abstinence from ardent spirits, except as a medicine. This is a good beginning in that region.—*Con. Obs.*

Revivals.

"*What is thy petition? . . . and what is thy request?*"—These questions, it appears to us, may very properly be put to the friends of revivals in this part of the country, at the present time. Doubtless many are *petitioning* in *due form*, that the Lord would revive his work; but does the petition correspond with the *real request of their hearts?* That a revival, abstractly speaking, is desirable, they may in some measure realise, without making use of the exertions required towards its promotion. But knowing as they do, that God works by means, can they continue to neglect these exertions, and still pray earnestly, and *in faith*, for a revival? We think not. To us the case appears perfectly plain.

Suppose, for instance, that while we had some feeble desires for the teachings of God's Spirit, we were to neglect the reading of his holy word, which we know to be the established medium of his gracious communications; could we then pray in faith for the desired blessing? No: Is it not rather to be apprehended that our prayers would be an abomination, while we thus persisted in our sinful neglect? So, if when we have some feeble desires that God would revive his work in our own hearts, and in the hearts of our christian brethren, we are yet continually grieving his Spirit, by neglecting some known duty, as well as by a habitual inattention to the suggestions of the blessed Comforter within us. Is it not perfectly evident, that our prayers for the blessing which is thus desired, but not laboured for, will not be accompanied with faith—will not prevail at the gate of heaven? Prayer and action should as certainly go together in such matters, as faith and works do in the whole circle of christian duties. Or if when the Christian feels some feeble desires for the conversion of the impenitent around him, he neglects to manifest his desires by a correspondent deportment and conversation, while he yet feels assured that such deportment and conversation are placed among the ordinary means of conversion—how is it possible that he should expect his prayers for the desired blessing would be answered? He does not expect any such thing. He would be astonished to receive an answer to such praying, unaccompanied as it is by the spirit of active obedience, watchfulness and self-denial.

HAMILTON COLLEGE LIBRARY

Let us then be no longer deceived. To desire any thing before God, is not of necessity to ask for it, in an acceptable manner. To present our petition accompanied by some few and feeble desires, is often a very different thing from bringing our requests in earnestness and in faith before the throne of grace. We wish that this distinction could be more constantly borne in mind.

While the Saviour was on earth, all those who came to him, for the gift of healing, must have really desired what they petitioned for. They must also have put forth some appropriate efforts. Yet how often, in the midst of these desires, must they have provoked him by their unbelief to exclaim, "O, faithless generation! How long shall I be with you; how long shall I suffer you!"

Clarkson, Monroe Co.—Extract of a letter to the editor, dated Clarkson, July 21, 1828:—

Mr. Hastings—Some weeks since, I saw in your paper a notice of the revival in this place. I wish to correct an error in that statement.—This church was instituted ten or twelve years since, under the missionary labours of the [late] Rev. H. Smith, of Camden; and not *two* years, as there stated. The church has never enjoyed a revival since it was constituted, until now. When this work commenced, there was but about twenty-eight members belonging to the church, of which we had any knowledge. Within a little more than two months, twenty-five have united. Sixteen of these were subjects of this work. A considerable number more, we think, will unite soon. The work is still going on. Our meetings are frequent and solemn. The character of the place seems greatly altered. The church has put on a new appearance, and is becoming "terrible to her enemies." There are many, however, of whom we have reason to fear, that "that will come upon them which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days—a work which ye shall in no wise believe, tho' a man declare it unto you." There is no *open* opposition to the work worth naming; but there are some who seldom place themselves within the means of grace. Our hope is in God; and we think that "from this time, it shall be said" of Clarkson, "What hath God wrought!"

West-Greenwich, Con.—A revival of religion commenced a few weeks since, in West-Greenwich, and still continues with power. About sixty profess to have been recently made acquainted with the comforts of gospel hope.—*Ct. Obs.*

Kentucky.—The following particulars are taken from the Western Luminary:—

"A presbyterian church was constituted during a late four days' meeting at Mount-Vernon, consisting of 39 members, 28 of whom professed faith and repentance during the continuance of the meeting.

"Since our last we have learned that the revival in Cincinnati, is one of the most powerful and glorious character.

"About one hundred and fifty have been added to the two presbyterian churches in Shelbyville, since the latter part of May, and a goodly number more are inquiring what shall we do to be saved. About forty have been added to the methodist church in Shelbyville within the same period."

Grantsville, Ga.—Extract of a letter from a gentleman, dated Grantsville, Greene county, July 1st, 1828:—

"We have had a great religious excitement in this neighbourhood, particularly among the Baptists. In four months, I think there have been added to the Bethesda church, two hundred persons or upwards."—*Charleston Obs.*

WESTERN RECORDER.

UTICA: TUESDAY, July 29, 1828.

Colonization Society.—We continue to hear from many places, of the comely celebrations of the 4th instant—places where, at least, the great Author of our national privileges was not openly insulted with the confusion of a mobocracy, or the disorder of bacchanalian revelry. In some few societies, also, "entire abstinence" was practised. A still greater number of societies have presented the scene of a religious celebration. Among the latter, some took up collections for the Colonization Society, and others did not. Now, what we have to propose is, that societies that have done the one of these things without the other, would even at this late period make up the deficiency. The General Assembly of the Presbyterian Church, the Dutch Reformed Synod, the Congregational Associations of New-England, and perhaps other ecclesiastical judicatories, have recommended taking up collections for this branch of christian charity annually, in the fore part of July. What season can be more appropriate; what charity more judiciously bestowed? What species of well-doing, we would ask, could be more acceptable to Him who has granted us the blessing of civil and religious freedom, than that of raising funds towards the eventual emancipation of our fellow creatures, who are still held as slaves within the limits of our own free national territory?

Let it not be said that the American Colonization Society are acting inefficiently, or that their efforts will not tend towards the eventual abolition of slavery. The first is not true; for thus far, it may be affirmed, that no plan of a colonial nature was ever more successful. The second assertion cannot be supported by argument. Public sentiment, in a government like ours, can effect almost every thing. Africa, it is found, presents innumerable inducements to enterprise; and the time may soon come, when the general government of our own country will find sufficient motives to induce them to embark in the system of colonization, as a national expedient. When that time arrives, the contributions of the christian community will be no longer needed. Till then—let them not fail to lend a helping hand. The first object is to colonise those who are already free.

American Tract Society.—An abstract of the third annual report of the American Tract Society will be found on the first page of our paper to-day. We hope our readers will give it an entire perusal, and then ask themselves, while they keep distinctly in view the millions of our race who are pressing their way down to the regions of eternal death, whether they are not bound to do more for this cause than they have ever yet done? We are aware that calls for charity are frequent and pressing; but can this justify us in withholding that which God has given us, not to be exclusively our own, but to use as good and faithful stewards? Calls *are* frequent; and instead of complaining, we ought to be thankful that the great Head of the Church gives us an opportunity of becoming co-workers with him in spreading far and wide the light of divine truth.

We hope while the parent institution is remembered, the branch established in this village will not be forgotten. Our depository is now well furnished.

Josiah Freeman Nash, of Stowe's Square, Lewis county, aged 15 years, son of Rev. Daniel Nash, was instantly killed by the falling of a tree, on the 6th ult. Medical aid was immediately obtained; but in vain: His spirit had fled. In the family all is grief; for he was their favourite. But they are sustained by the rich consolation, that the deceased had for several years been a sincere follower of the Redeemer.

"Old Line" is informed that the charges which he has again preferred against the editor of this paper, are unfounded. If his powers of perception are constitutionally defective, he may deserve our pity; if not; we hope *he* will have "grace enough to acknowledge *his* error."

We now take our leave of him, by proposing the following questions; and we shall wait very patiently for his answer:—

In your article of July 15th, you say, "on the day alluded to [by us], such a party were accommodated with a stage *at the office kept by the 'Pioneer Line,' in Utica.*" Did you mean to be understood as saying, that the stage in question was furnished by the Pioneer Line? If so, did you not know that the charge was false? And if so, on whom does the charge of "gratuitous and intermeddling malice" fall; on the editor of this paper, or "Old Line?"

For the Western Recorder.

Mr. Hastings—Permit me, through the medium of your paper, to express my ardent gratitude to the 2d presbyterian church in Utica, for a pleasing testimony of their affection, in constituting me a life member of the American Home Missionary Society, since my separation from them, as their pastor.

This, though the *last*, is but *one* of the many instances in which they had evinced their kindness and esteem to me, while their "companion in tribulation, and in the kingdom and patience of Jesus Christ."

Although "causes which were unforeseen, and beyond the control of themselves or their pastor," have sundered the bonds of that sacred and endearing relation, which, with unusual harmony, had existed for a number of years between us; yet may they still experience "the peace of God which passeth all understanding;" and whatever may be the result of their *pecuniary* embarrassments, may *spiritual prosperity*, more abundantly than ever, be granted them. And as I have told them often when present, so would I tell them again, now absent, that "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

That these things may be in them, and abound yet more and more, is the "heart's desire and prayer to God" of their late pastor, and now affectionate friend, SAMUEL W. BRACE.

Albany, July 25, 1828.

For the Western Recorder.

A religious meeting was held at the public square, on Holland Patent, in Trenton, July 3d, 1828, and a sermon preached by the Rev. Mr. Davis, agent of the Am. Bible Society.

After sermon, a Branch Bible Society, auxiliary to the Oneida County Bible Society, was duly organised: Rev. Mr. Davis in the chair, and Rev. Wm. Goodell, Secretary.

The following gentlemen were elected officers of the Society for the ensuing year:—

Rev. Wm. Goodell, *President:* Mr. James Davis, *Vice-President:* Rev. Robert Z. Williams, *Secretary, Treasurer and Depositary;* and nine Collectors.

The following resolutions were then adopted:—

Resolved, That every family in the town, destitute of a copy of the Holy Scriptures, be supplied within four months.

Resolved, That the proceedings of this meeting be published in the Western Recorder, and the Baptist Register. Wm. GOODELL, *Sec'y.*

For the Western Recorder.

At a meeting of the inhabitants of Smithville and vicinity, on the 4th day of July, 1828, pursuant to notice, Dea. Joseph S. French was called to the chair, and Thomas J. Angel, was appointed Secretary.

After a few remarks from the chairman, stating the object of the meeting, on motion of Capt. R. Burt, it was unanimously

Resolved, That we highly approve of the efforts now making by the friends of Zion, in the different parts of the state, to prevent a profanation of the Sabbath; and that we will patronise those lines of stages and canal-boats recently put in operation, that have for their object a due observance of the Sabbath, by giving them our support, whenever we may travel by stages or canal-boats where they run.

JOSEPH S. FRENCH, *Ch'n.*

Thomas J. Angel, *Sec'ry.*

NEW PUBLICATIONS.

"*An Appeal to the Temperate on the vice of Intemperance.* In three parts. By Samuel Nott, jr." Albany, 1828.

Twenty years ago, to make an "Appeal to the Temperate" would have been deemed a superfluous and preposterous act. What have *they* to do with "the vice of intemperance," its responsibilities, or its consequences? Make your appeal to the drunkard and the tippler; or at most to the tavern-keeper and the civil magistrate. They that are whole need not a physician; the sober and "temperate" need none of your admonitions against intoxication; you have mistaken your audience; you are preaching to the moral and pious; turn you rather to the lawless and disobedient. We speak of the general current of feeling at that time; there were not a few even then, who knew that prevention was better than cure, and who laboured not without success to arrest the evil.

But now an "appeal to the temperate" is well understood to be the only one that can expect to be heard. Men have discovered that the heedlessness of the temperate, makes all the drunkards in the land; and that the only hope of reformation rests on those who retain the powers of reflection and of conscience. The alarm is proclaimed in the ears of this class, and it begins to receive deep and solemn attention. The present "Appeal" will be found an important addition to the previous number. If any doubt the expediency of the addition, let him read an extract from the Author's advertisement. This publication "has the advantage over the very able works of last year, that it is later; and is one of those reiterations, even if it were merely a reiteration, which ought to be sounded every year in the ears of the public, until public sentiment and practice are corrected. It comes also from a different section of the country; and even if it be but an echo from the west, it helps the general outcry, and prevents the voice uttered from dying away upon the public ear. It is the echo of approbation and consent to the east, saying, "We will also be with you." The present appeal, moreover, is local, and though not on that account unfitted for general circulation, it aims for diffusion through the town, county, and state, to which more especially it is made. It is not enough that from some one height the trumpet should be sounded; it must be repeated on all the elevations of society, until it rouses to repentance and reform, every state, and county, and town, and hamlet, and sequestered neighbourhood in the country."

The "three parts" are, 1. The Condition of Society, from Ezra ix. 5—7. 2. The Causes of Intemperance, 1 Cor. xv. 33. 3. The responsibility, Luke x. 36, 37. We cheerfully recommend the work, 98 pages duodecimo, to "the temperate," not only of the Author's own state, but of the whole Union.—*Boston Recorder.*

An Epitome of General Ecclesiastical History, from the earliest period to the present time.—With an Appendix, giving a condensed History of the Jews from the destruction of Jerusalem to the present day. Illustrated by maps and engravings. By John Marsh, A. M. pastor of a church in Haddam, Con. 1828. pp. 420, 12mo.

This work is necessarily but a *compend*, being intended in size and price for the mass of Christians, and embracing the whole period of ecclesiastical history, from the creation to this day. It is a compend that was much needed; and we think will supply the want that has existed, as well as any work could do. An abundance of materials are compressed into a small compass; but it is not a mere chronological table, or syllabus of facts. The most important events are selected, and trivial things usually passed over in silence. Forcible and enlivening reflections often relieve the tediousness of mere details; the classification of subjects is happy, and the whole relation of past events is suited to the present age of benevolence and action, while it looks *forward* also to the approaching latter-day glory. The reader can find no where else such a compendious view of the church in all ages, presented in a manner so lucid and entertaining. "Occasional notice is taken of false prophets and false systems of religion, and of various providential dealings with the nations of the earth."—*ib.*

The circular from St. Lawrence, respecting the Sabbath, came too late for an insertion in this day's paper. It shall appear in our next.

Several communications are on hand, but are deferred for want of room.

Political.

SUMMARY.

State Convention.—A convention of delegates friendly to the present national administration, was held in this village on Wednesday & Thursday last, for the purpose of nominating candidates for the offices of Governor and Lieutenant Governor of this state. Upwards of fifty counties were represented by more than one hundred delegates. Major *James Fairlie*, of New-York, was appointed President of the convention; and *Tilly Lynde*, of Chenango county, and *Thomas Clowes*, of Rensselaer county, Secretaries. The Hon. Smith Thompson, of New-York, formerly chief justice of this state, and at present one of the judges of the supreme court of the United States, was (with but one dissenting voice) nominated as a candidate for Governor; and Francis Granger, Esq. of Ontario county, as a candidate for Lieut. Governor.

Robbery and Attempt at Murder.—Mr. Henry Terry, of Sangerfield, Oneida county, on his return from New-York, was robbed by three persons in the night of the 18th inst. near Peekskill, Westchester county, and thrown from a precipice, said to be a hundred feet high; where he was found the next morning, horribly mangled and almost insensible. Means were taken to revive him, which proved successful, when he related the circumstances of the robbery.—He had been to New-York with a drove of cattle, and had with him, when robbed, about $1400. Contrary to all expectation, there is a prospect of his recovery. Every exertion has been made to apprehend the robbers; and two men were arrested on the 20th, at Poughkeepsie, on suspicion, but after examination, were discharged.

Murder.—On Sunday last, we had a melancholy comment on the evils of intemperance and sabbath-breaking. *George Chapman*, a tailor by trade, had a quarrel with *Daniel Wright*, labourer, (both excessively intemperate drinkers); and happening to meet about the middle of the day at the house of a Mr. Nares, (just over the line between this village and Fayette, in Seneca county), they "talked it over," and were apparently reconciled. According to a vulgar custom, however, they must ratify their treaty of amity over a bottle of whiskey, and here the smothered flame of resentment again burst forth. Chapman swore he would kill Wright. To escape danger, Wright went into the granary and laid down. Chapman followed awhile afterwards, seized a spade, and repeated the threat. Wright attempted to get up, but received a blow on the head which prostrated him, and which was followed by others in quick succession. Chapman went to the house, avowed what he had done, and was taken in custody. Wright died about an hour afterwards. After the frenzy of the liquor subsided, the mind of the wretched murderer awakened to a sense of the horrid deed he had perpetrated, and to the inevitable doom which awaits him.—*Geneva Gaz.*

Greek Emigrants.—Rev. Josiah Brewer, a missionary, who passed the last season in Constantinople, and who has travelled generally in Greece, arrived in the brig Camilla on the 21st inst. accompanied by three Greek youths:—*George Maniates*, a nephew of the wife of the celebrated Canaris, who has passed through many surprising scenes for a boy only seven or eight years old: He was purchased by the Rev. Mr. Jones, of the U. S. frigate Constitution, of a Turk, at the price of two thousand piastres: *Evangelenos Sophocles*, a young man of twenty-one, who has spent considerable time in a monastery on Mount-Sinai: His knowledge of the Greek classics is said to be very superior: Also, *Peter Mengous*, whose knowledge of Arabic, Italian, French, modern Greek, &c. must create additional interest for the young man among scholars, wherever he may visit in the United States. It is the intention of the last mentioned gentlemen to acquire an accomplished education at some of our colleges, and then return to their own degraded and oppressed country, to dispense the benefit of knowledge to their suffering countrymen.—*Boston Bulletin.*

Pennsylvania Canal.—The state of Pennsylvania is going on with great power and rapidity with her canal. About eighty miles of it, that is, from Pittsburgh to the Northern Turnpike, will be in successful operation, it is believed, in about three months; the residue, about thirty miles, to the western base of the Allegany mountain, will be put under contract on the 1st of September; and the rail-road over the mountain, about thirty-five miles, will be under contract this fall, to be completed the next season. The average number of hands employed this season has been above four thousand, and the monthly disbursements of money eighty or an hundred thousand dollars. The Pennsylvanians have reason to be proud of this great work, which they carry on in the only way in which important public improvements ever can be effected.—*National Intelligencer.*

Sabbath Riot.—Last Sabbath, a riot took place on board the steam-boat Matilda, while on her way down from Troy to this city. It appears that two of the passengers, who were in a state of intoxication, commenced fighting.—The captain interfered and separated the combatants, which gave offence to the lookers-on, who being pretty well "filled with gin and full of fight," joined the discomfitted parties, and the battle became general. Several persons were hurt, but none we believe seriously. There were fifty passengers on board, several of them *females.*—*Albany Chris. Reg.*

Facts.—In one town in Franklin county, Mas. during the year 1826, there was retailed at two stores, not less than *fifty* hogsheads of ardent spirits. In that same town, at the present time, there are not less than *ten females* who are decidedly intemperate.

In one town in Hampden county, during the space of two weeks in the month of May, *five* persons died in consequence of intemperance. Within half a mile of a distillery, in a town in Hampshire county, there are *seven* drunkards; within the same distance of another, in the same town, *eight.*—*N. E. Inq.*

Lake-Ontario.—We are informed that the surface of Lake-Ontario is now two feet higher than it was at the time of the high level in 1816, and five feet above the lowest level of the lake at which it stood about five years ago.—*Geneva Gazette.*

Trouble.—The trustees of a new catholic church in Newark, N. J. have advertised for a benefit at the La Fayette theatre, to increase their funds. Bishop Dubois denounces the plan as a scandalous connection of the sacred and the profane, and forbids all good Catholics countenancing it.

China.—A newspaper in the English language, beautifully printed, has been commenced at Canton, by an American.

Lieut. Gen. James Kempt, Governor of Nova Scotia, has been appointed Governor General of British North-America.

NOTICE.

The annual meeting of the Trustees of the Female Missionary Society of the Western District, will be held at Mrs. O. W. Randall's, in *New-Hartford*, on Tuesday the 5th day of August next, at 2 o'clock, P. M. *July 28.*

R. TRACY, *Secretary.*

The Members of the Utica Society for the Promotion of Temperance, are requested to attend a meeting for the choice of Officers, to be held at the session-room of the first Presbyterian Church, on Wednesday evening next, at half past seven o'clock. Gentlemen disposed to aid the cause of temperance, by uniting with the Society, are also invited to attend.

July 28, 1828.

The friends of the Sabbath in Jefferson County, are requested to meet in the Methodist Church, in Watertown, on the 5th of August, at 3 o'clock, P. M. to unite in measures to promote the due observance of that day. A general attendance is particularly requested.

The Jefferson County Society for the Promotion of Temperance in the use of ardent spirits, will hold its first anniversary in the Methodist Church, in Watertown, on the 5th of August, at 1 o'clock, P. M. when an address will be delivered.

The Jefferson County Tract Society, will hold its first anniversary in the Presbyterian Church, in Watertown, on the 6th of August, at 10 o'clock, A. M.

The Jefferson County Sunday School Union will hold its third anniversary in the Presbyterian Church, in Watertown, on the 6th of August, at 1 o'clock, P. M. The scholars and teachers of the schools in the county are requested to assemble at the Methodist Church before half past 12 o'clock, M. for the purpose of uniting in a procession. The reports of schools should be forwarded immediately by the superintendents, to G. S. Boardman, Secretary of the Society.

Arrangements will be made for the accommodation of strangers, who may attend these anniversaries. *July 25, 1828.*

ONEIDA BIBLE SOCIETY.

At a meeting of the Oneida County Bible Society, at Utica, on the 8th of July instant, it was thought advisable to call a special meeting of the County Society.

Notice is therefore given, that a meeting of the Society will be holden in Utica, on the second Wednesday of August next, at 10 o'clock, A. M. in the session-room of the first presbyterian church.

In view of the fact, that multitudes are still destitute of the word of God, it is hoped that the Branch Societies recently formed in the several towns in this county, will be vigourous in their exertions to carry forward the good work; relying on the divine promise, that they shall reap in due season, if they faint not. It is wished that every Branch Society may be represented in the meeting, and present reports of their organisation, and the amount of money subscribed. It is also wished that they would make every possible effort to collect and forward at that time, the funds necessary to enable the Directors to meet their engagements for Bibles and Testaments, which they have ordered, to supply the destitute in the county. If any of the Branch Societies fail in being represented in the meeting, it is wished that they would forward their reports to Mr. Tracy, of Whitesboro', in time to be received.

By order of the Directors,

G. B. DAVIS, *Agent.*

MARRIED,

On Sunday evening last, by Rev. Mr. Anthon, *Rutger B. Miller*, Esq. to Miss *Mary Seymour*, daughter of Henry Seymour, Esq. all of this village.

DEATHS.

At his residence in Camden, on Saturday the 19th instant, Rev. Henry Smith, after a short illness, in the 39th year of his age. He was a minister of the gospel of no common gifts and qualifications; devout and serious in his deportment, exemplary in his life and conversation, courteous and amiable in his manners, refined and improved in his understanding, liberal and charitable in his disposition, condescending and kind in his dealings and intercourse with mankind, cordially devoted to the service of his Lord and Master, and ardently desirous for the salvation of souls. In him his brethren in the ministry have lost a beloved companion and fellow-labourer; his relatives a kind and affectionate friend; his afflicted church and people a faithful and able pastor; our charitable institutions a skilful advocate and supporter; our country one of its best patriots, and the church at large one of its brightest ornaments. *The memory of the just is blessed.* His funeral was attended on Monday following, by his mourning church and people, and numbers from the towns adjacent. A great concourse assembled to sympathise with the afflicted, and to testify their affection and esteem for the deceased. *He lived beloved, and died lamented.* A discourse was delivered on the occasion, from Acts xx, 38—"Sorrowing most of all for the words which he spake, that they should see his face no more."—*Com.*

In Western, on the 14th inst. Mrs. *Fanny Hutchinson*, wife of Dr. Zenas Hutchinson.

In Phelps, Ontario co. on the 24th inst. Gen. *Philetus Swift.* He was a soldier of the revolution, and has held several civil and military offices under the government of this state.

In Fishkill, on the 18th inst. Col. *William Few*, of New-York, aged 81.

At Duxbury, Mass. Hon. *George Patridge*, a patriot of the revolution, aged 89. He lived unmarried, and has left considerable property, of which he has bequeathed $200 to the Plymouth Bible Society; $2000 to the theological school at Cambridge; $10,000 for the establishment of a high school at Duxbury; and $10,000 to the congregational society at Duxbury.

SUNDAY SCHOOL TESTAMENTS.

The Testaments for the supply of the Sunday Schools and the destitute children of Oneida county, are expected to arrive on Thursday next, when they will be forwarded to the several towns, agreeably to orders.

July 29, 1828. G. S. WILSON.

Molasses, Sugar & Tobacco.

PARKER & HASTINGS, No. 90, Genesee street, are just receiving—

15 hhds. Molasses, 10 hhds. brown Sugar,
20 boxes L'p Sugar, 40 kegs Plug Tobacco.

Which they offer very low for cash or approved paper. *Utica, July 29, 1828.* 31

Teas—Coffee.

50 chests Old Hyson, Y'g Hyson & Skin Tea,
25 bags Coffee—Just received,
And for sale, by PARKER & HASTINGS,
No. 90, Genesee st.

Utica, July 29, 1828. 31

Herring, Codfish, Shad, Mackerel.

A small quantity for sale, by
PARKER & HASTINGS,
No. 90, Genesee st.

Utica, July 29, 1828. 21

To Hatters.

FINISHING BLOCKS, of the best quality and newest fashions, may be had at the Subscriber's shop in Whitesborough, or at the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

NEW GOODS,

At No. 50, GENESEE-STREET.

THE Subscribers have entered into partnership, under the firm of L. FENTON & Co. and are now opening an entire new Stock of *DRY GOODS*, purchased since the late fall of goods in New York. Their Stock is ample, embracing all the varieties usually found in this market. Much care has been taken in the selection of the Goods; all of which were bought at the lowest auction prices, and will be sold at a small advance from the New York bills. They respectfully solicit a share of public patronage.

LORING FENTON,
CYRUS STRONG.

Utica, May 27, 1828. 22tf

New Store & New Goods,

At No. 115, Genesee st. (Exchange Buildings.)

H. MATHER and H. BULKELEY, having entered into copartnership, under the firm of Mather & Bulkeley, respectfully inform the citizens of Utica and its vicinity, that they have taken one of the new Stores situated south side of the canal, a few doors above Welles' Canal Coffee-House; where they are now receiving a choice and valuable assortment of Staple and Fancy DRY GOODS, which they offer at wholesale and retail at reduced prices, for cash or approved paper. A share of public patronage is solicited. HARLOWE MATHER,
HENRY BULKELEY.

Utica, June 10, 1828. 8w24

Kidderminster CARPETS.

Shearman & Thomson,
AT THEIR CARPET WAREHOUSE,
No. 62, Genesee-street—Up Stairs,

WILL receive the present week, three bales Kidderminster Carpets, of superion quality & patterns; five bales English and Scotch ingrained Do.; two bales Venetian Hall and Stair Do.; which, together with their former Stock, will make the *best* assortment of the *best* and *cheapest* Carpets ever offered here.

Also, Blue and green Table & Piano Cloths, Hearth Rugs, Carpet Rods, Bindings, Bockings, and family made Carpetings.

Utica, April 8, 1828. 15tf

NOTICE.

THE Subscriber being lawfully authorised by the administratix and administrators of the estate of David P. Hoyt, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee-street, and adjust it as soon as possible. JOSEPH B. HOYT.

Utica, July 19, 1828. 3D

Henry's Commentary.

HASTINGS & TRACY have received a further supply of the 5th and 6th vols. of Henry's Commentary on the Bible—for sale, and for subscribers. *Utica, July 15, 1828.*

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

The following Hymn was sung in Park-street church, Boston, at a religious celebration of the 4th inst. It was composed for the occasion, by Mr. N. P. Willis:—

Joy to the pleasant land we love,
The land our fathers trod!
Joy to the land for which they won
"Freedom to worship God."

For peace, on all its sunny hills,
On every mountain broods,
And sleeps by all its gushing rills,
And all its mighty floods.

The wife sits meekly by the hearth,
Her infant child beside;
The father on his noble boy
Looks with a fearless pride.

The gray old man beneath the tree
Tales of his childhood tells;
And sweetly to the hush of morn
Peal out the Sabbath bells.

And we *are* free: But is there not
One blot upon our name?
Is our proud record written fair
Upon the scroll of fame?

Our banner floateth by the shore,
Our flag upon the sea;
But when the fetter'd *slave* is loos'd,
We shall be *truly* free.

Miscellaneous.

From the Home Missionary.

REPORT OF A MISSIONARY.

Extract of a letter from Illinois.

Jan. 20th.—Preached at Springfield, Sangamo county; audiences full and attentive. When I enquired whether any presbyterian church existed here, none could tell me. During the two weeks spent here, however, a church of about 20 members was formed, to which additions have since been made. The time spent in this place was highly interesting. The deep feeling of satisfaction, and the pleasant hope that appeared in the church, now gathered from their dispersion as sheep that have no shepherd; the recollection of former years when they dwelt near the ark of God, and now that a table is spread for them in the wilderness; it was a day of rejoicing and hope. I had travelled from two to eighteen miles, into different settlements, finding one here and another there, and still heard of others who lived too insulated from the town to receive timely intelligence. A venerable lady, the widow of Dr. John Smith, formerly President of Hamden Sidney college, was present at the formation of the church. "When I came to Edwardsville," said she, "ten years ago, no professor of religion that I could find, lived in the place, and for eighteen months no sermon was preached there. I lived to see a church formed of nine members, and increased to thirty, and blessed God for the sight. I came to Springfield about a month since, and could not learn whether any presbyterian church were in the place or not. It was a dark day, and now to see the sun breaking through the cloud all at once, is almost too much to realise." In the course of her conversation she remarked, that of all her trials since she came to this western country, none were to be compared with living without a pastor over the church.

For myself, I can say that I have rarely felt a richer degree of satisfaction than that experienced by these people of God at the time of forming that little church. It has cheered the gloom of many an hour, when riding across the prairies during this winter of unparalleled rains.

In passing from Springfield to Hillsboro, Montgomery co. I swam two creeks with my horse, in the winter season. But this should be no terror to the missionary coming from the east. This and all other like trials and exposures, to which he may be subjected occasionally, are no more than lawyers and judges and all men of business are equally exposed to; and if he cannot do as much for the *souls of men*, how can he be called a missionary of the cross? It will be a satisfaction, however, to know, that these and all similar hardships, arising from the new state of the country, are fast decreasing, as the roads and bridges are improved and the settlements increase in population. Montgomery is a new county, but its prospects are good.

On returning to Kaskaskia, I was highly gratified to find that Brother H. had preached with acceptance to the people here.—Our last communion season in Kaskaskia was an interesting occasion. Two were added to the church on profession, and we have had no communion without the addition of one or more, and I trust of such as will be saved. From March 9th to 16th, on my way to the presbytery at St. Louis, held two days meeting with the destitute church at Shoal creek, and Collinsville, administered the sacrament in each place, and formed a church in Montgomery county, (Hillsboro.) In all these places there are circumstances of hope. But, sir, you know what must be the state of churches without pastors—sheep without a shepherd. These occasional visits can a little strengthen the things that remain, and which, without them, would perhaps entirely perish. What shall we say, dear brethren, to the voice of individual Christians, who have been weeping in secret places over the desolations of Zion, and praying us that we would come over and help them, and form them into a church. Shall we do it, and leave them still without a pastor, again to crumble away and perish; or shall we tell them, or *can* we tell them, that they may *expect* aid? What shall we tell these brethren, these bone of our bone, and flesh of our flesh, who have none to break to them the bread of life, and live far from other churches? But, brethren, send humble, unambitious men—men of apostolic spirit in self denying labour and suffering.

DEAF AND DUMB ASYLUM.

The 12th annual report of the Hartford asylum has just been issued. The present number of pupils is 132. The whole number who have shared the blessings of the institution, is 262.

We select from the report a few specimens of the uncorrected original composition of the pupils, with the ages prefixed and time of instruction.

In the single sentences following the compositions, the words printed in Italics were given to the pupils, with the direction to write a phrase in which such words should be used.

AN ACCOUNT OF THE INDEPENDENCE OF THIS COUNTRY.

By a Lad 15 years old—under instruction four years.

Formerly the American colonies belonged to England, the king of England was very unjust to this country, and he imposed heavy taxes upon the people who were obliged to pay him annual tribute, and he continued to impose taxes upon the people, but the persons of the United States were dissatisfied with the king of England, and, in a spirited manner, remonstrated against the tyranny of the king, but he would not listen to them, they had resorted to the sword.

The wisest men in Philadelphia were assembled called a Congress. This congress declared on the 4th of July that the people in this country should be free and independent and fight the English with great bravery.

Gen. Washington, commander in chief of the American army, was a bold general, and general La Fayette, a native of France, came to this country, he interested the people very much, and assisted them against the tyranny of the English king. The English were ambitious and had the desire to conquer America, and Gen. Washington knew that the English king was very unjust to the colonies and he did not wish to submit to the king. The English king heard that the Americans declared to be independent, he was exasperated, and he soon collected an immense force, and by this means hoped to conquer America. The English were acquainted with military practice, but the Americans were destitute of military practice, notwithstanding they fought the English with great bravery. The American soldiers obeyed Gen. Washington who was very prudent and defeated the English. Many of the English were killed, but few of the Americans, and they defeated the English several times. The colonies became independent in this country.

The American soldiers love Gen. Washington, because he adopted very prudent measures to procure their independence. We should be very grateful to Gen. Washington, for his perseverance in obtaining our independence.

The United States are in a very prosperous condition, we should be very grateful to God.

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By a Young Lady 13 years old—under instruction 2 1-2 years.

HARTFORD, *April* 10th, 1828.

My affectionate Sister S.

I have received a kind letter from you last Monday April 7th 1828, by Mr. Clerc, who went to the post-office in Hartford. In the afternoon he took the letter and gave it to me. We were very glad to read it. He explained about it I understood it by his signs. I was much pleased with it. You said to us that my family and relations are all very well at present, and so are we, but one Mr. J. D. has broken his bone during two months, and laid down to confine to his bed. I heared that one of Miss L. H. died since, and but a few the people also were dead. I lament because I do not see them. The number of the persons are now reforming with a great happiness. I am much delighted to hear that they are many friends with pleasure. The will of God appoints all the world who shall likewise die sooner or later. They should not murmur against him, and should be a very great subjection. If they behave well they shall go into Heaven, but if they are wicked go to hell. I wish to love those who must before continue to pray to God to bless them. God always preserves all who are enjoying health and safety. They should be very thankful to God. I know that the Almighty is immutable more than all the mankind. You notified us that a great many people are complaining with colds. It is too unpleasant and muddy. I inform you that Mr. J. A. came and visited us to the American institution last January, but when I did not know him somewhere in Weymouth. Mr. C. told us that he is in Bridgewater, but nor did we acquaint him and we liked to see him. He departed from the Asylum. You told us you did not know whether my brother W. will come to the Institution next May or stay at home. I am disappointed, and am regretting because he is ignorant, and desire to teach him. He does not meet us a great while now. I wish to know what do my brothers W. and I. do? I desire to see them. They remember us, and I am contenting with them. I heard that my grandmother is capable to walk to the church in Weymouth. She frequently visit my family's house. Indeed we were much astonished with pleasure. She still is in good health. My brother A. is at home and did not write to us for a long time. I desire to read it and want to see him very much. I am much delighted with all the pupils who are busy to learn the books and other things every day. They converse with each other and enjoy very well. I like to live in the American Asylum in Hartford. I am instructed by Mr. C. and he always comes to the Institution for the Deaf and Dumb. I give my love to my sister and brothers, and am your affectionate sister.

Obedience.—While Christ was in this world, God was well pleased with his *obedience*.

Love.—I remember that Xenophon was an instance of great *love* to his country.

Might have destroyed.—The allied powers *might have destroyed* the empire of Constantinople.

Beautifully.—Mummies were *beautifully* made by some Egyptians.

Will bless.—If we forsake our sins and become friends of Christ, he *will bless* us.

Might have.—If Adam and Eve had not taken the fruit of one of the forbidden trees, they *might have* continued happy.

Resolute.—Demosthenes roused the Greeks from their indolence, and they became *resolute* to fight against Philip, king of Macedon.

Bravely.—The Russians fought against Bonaparte very *bravely*, but they at last were obliged to yield to the superior discipline of the French army.

Beautifully.—Solomon built his temple very *beautifully*, but several years after it was razed by Nebuchadnezzar to the foundation.

TRACT ANECDOTES.

The following interesting facts are extracted from the 14th annual report of the American Tract Society, presented May 28, 1828:—

A tract was sent to the house of a poor widow, who being absent, it was left on her table. Sometime after, the woman being called upon, and inquired of respecting the state of her mind, expressed a hope that she had been made a subject of renewing grace; said she had felt anxious for her eternal welfare for some time past: That one day on returning home, she discovered a tract lying on her table. She read the title; it was "*The Sinner directed to the Saviour.*" She opened it with a strong feeling of interest; it seemed sent to her by the Saviour; she applied every word to herself. The result was, as she humbly hoped, that she gave herself into the hands of the Redeemer, to be his forever; and you know not, added she, how happy I am now.

A young married lady, who had for some time been thoughtful, was led, on reading "*The Young Cottager*," to feel the force of the expression, "Let me die the death of the righteous, and let my last end be like his." She became deeply convicted, and in a few days, she appeared to be a follower of the meek and lowly Jesus. Her influence was now exerted for her husband's eternal welfare. Through the blessing of God it took effect, and both are now rejoicing in hope, and constitute another praying family.

The same tract says a student in theology, was one evening presented to a lady, who had for a long time been convinced of sin, but had been putting off repentance till she had in a great measure grieved the Holy Spirit. She retired and read the tract. The Spirit sent home its warnings to her heart. She could no longer venture on to-morrow; she that night, as it is believed, cordially embraced Jesus Christ as her Saviour. She soon after united with an evangelical church, of which she is now a worthy member.

The "*Swearer's Prayer*," says the first report of another auxiliary, was given to a young man who had been distinguished for his ungovernable temper, and daring profaneness. He read it; conviction seized his mind; he attended religious meetings, was instructed in the way of salvation, and was brought at length, as far as man can judge, to sit at the feet of Jesus, clothed and in his right mind. For nearly one year he has been a consistent professor of religion, a diligent teacher in a Sabbath school, and a member of this society.

A few months since, said a worthy minister of the gospel, a boy in this town found a tract in his father's wood-house, which he presented to his father, who was both a profane and intemperate man. He at first refused to accept it, and told his son he might keep it. O, replied the son, it's for you, father; and you must read it. Where did you get it, replied the father; who gave it to you? There did not any body give it to me, continued the son: I found it, and it's for you father, and you must read it. Overcome by the importunity of the child, the father read the tract, and the Holy Spirit made it an arrow to his soul; and from that time he has not been found guilty of using profane language or of excessive drinking; and both he and his minister hope that he has become an heir of heaven.

THE THEATRE.

The Providence Investigator, alluding to some remarks which have been made by another paper relative to theatrical representations, says:—

"The Journal sees nothing in a *well regulated* theatre, at variance with *pure ethics*. Neither do we. A "well regulated" theatre will be regulated *by* "pure ethics." Let the Journal point us to *such* a theatre, and it shall have *our* approbation; though we fear it would lose most of its *present* supporters. There is probably nothing in an *honest* footpad 'at variance with pure ethics.' So is there nothing *hurtful* in an *innoxious* viper. The difficulty lies, *in finding* the precious articles."

SINGULAR PROVIDENCE.

Mr. Dyer, a cooper, hearing the cry of a child about eight years old, which had fallen overboard at Eastport, jumped into the water and was bringing it to the shore; when a boat from the English brig Nimrod came to him when he was nearly exhausted, and relieved him of his burden. He returned to his work, and when the lad was bro't to life, soon after, he was informed that it was *his own son*.

EXTRACT.

Some men will follow Christ on certain conditions; if he will not lead them through rough roads; if he will not enjoin them any painful tasks; if the sun and wind do not annoy them; if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest I will go!" whatever difficulties and dangers may be in the way.—*Cecil.*

Humility makes us acceptable to God, whose communication is with the humble. Without this foundation, our whole spiritual building falls to the ground.

Leghorn and Straw HATS.

Shearman & Thomson,

"*White Front, Green Door & Brass Knocker,*" *No. 62, Genesee Street,*

ARE receiving the present week, fifteen cases Leghorn Hats: Among which are—Women's black & white Flats & Crowns, Bolivars, Gipsies, Misses' Gipsies, Men's and Boy's Hats, &c. &c. *ALSO,*

Ten cases plain and open work'd Straw Hats, for women, misses and children; any of which they offer by the case, dozen or singly, cheap.

N. B.—All kinds of *MILLINERY ARTICLES* kept as above.

Utica, April 8, 1828. 15tf

NEW GOODS.

PARKER & HASTINGS, No. 90, Genesee street, are just receiving a fresh Supply of *GROCERIES:* Among which are—

40 chests fresh TEAS,
25 kegs Plug TOBACCO,
50 quintals CODFISH,
30 bbls. & 20 tubs MACKEREL,
30 bags COFFEE,
50 boxes fresh RAISINS,
20 boxes Lump SUGAR,
10 hhds. St. Croix & N. Orleans Do.
20 boxes Bar SOAP, &c. &c.

Together with almost every other article usually kept in their line of business; which they offer very low for cash or approved paper.

Utica, April 15, 1828. 16

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine. *Utica, June* 18, 1827. 25tf

WINES & TEAS

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

William Johnson,

TENDERS his grateful acknowledgments to his Friends and Patrons, and respectfully requests a continuance of their favours. He intends keeping at his store in Clinton, a complete assortment of *GROCERIES*, consisting of

Old hyson, young hyson & hyson-skin Teas,
Molasses, Lump, Havana & brown Sugar,
Green Coffee, Chocolate, Rice, Indigo,
Pepper, Alspice, Ginger, Cloves, Cassia,
Nutmegs, Starch, Macaboy & Scotch Snuff,
Paper & plug Tobacco, London Mustard,
Spanish & American Segars, Lamp Oil,
Box & keg Raisins, Figs, Herring, Codfish,
Shad, Mackarel, Bar & shaving Soap,
Claret, Madeira, Port & Malaga Wines,
Almonds, Filberts, Madeira & Brazil Nuts,
Oils & Paints, Lead, Powder, Shot, &c. &c.
Together with a quantity of Glass, Crockery and Stone Ware, and Nails.

All which he offers for sale at the lowest prices, and on as reasonable terms as they can be obtained in Utica.

Clinton, May 19, 1828. 21tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
PAINTS & OILS,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1827. 11tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1828 9tf3

NEW GOODS,

At the NEW BRICK STORE, *corner of Genesee and Fayette streets.*

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.

October 9, 1827. 41

For Sale, or to Let,

A LARGE and commodious Brick DWELLING-HOUSE, opposite the Presbyterian Church, in *Whitesborough*, with convenient Out-Houses, Orchard, and five acres of superior Land. Few more delightful situations can be found in the country. For further particulars, enquire at the residence of the late THOMAS R. GOLD, Esq. *March* 10, 1828. 11tf

NOTICE.

ALL persons who have claims against the estate of the late DAVID P. HOYT, are requested to present them without delay to the Subscribers, for adjustment; and all persons indebted to said estate, are requested to make immediate payment to the Subscribers, who have been duly appointed to administer on said estate.

OREN CLARK,
FRIEND HUMPHREY,
MARY HOYT,
} *Adm'rs & adm'x of D. P. Hoyt, deceased.*

Dated June 16, 1818. 6w25

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any case of surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times. Under these circumstances, and from the high reputation Dr. B. has acquired in New-England, both as a Physician and Surgeon, Dr. Pomeroy has no hesitation in recommending him to the confidence of the public.

Dr. Pomeroy returns his sincere thanks to the inhabitants of Utica, for their very liberal patronage during his residence here, and hopes and trusts their confidence in him will not be diminished, by his association with a man of the skill and experience of Dr. B. The business in future will be conducted under the firm of POMEROY & BACHELDER, at the office of Dr. Pomeroy, in Main Street, and at an office in the druggist store of Hunt and Bristol, Genesee street. The latter place will only be occupied till a more convenient place can be obtained in that vicinity. 22tf

Utica, May 27, 1828.

Northern District of New-York, to wit:—

BE it remembered, That on the nineteenth day of March, in the fifty-second year of the independence of the United States of America, A. D. 1828, GEORGE S. WILSON, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

"A Dictionary of the Proper Names in the New-Testament, with other helps for Teachers in Sabbath Schools. By H. G. O. DWIGHT."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

28w4 R. R. LANSING,
Clerk of the District Court of the U. States for the Northern District of New-York.

DEFAULT having been made in the payment of a certain sum of money, secured by a certain mortgage, dated June 1st, 1816, executed by *Reuben Brown*, to *Jacob Sherril* and *Lewis Sherril*, of that certain piece or parcel of land, situate in the village of New-Harts ford, in the late town of Whitestown, and i- bounded and described in said mortgage as follows, to wit:—Beginning in the westerly line of the highway lately laid out, leading from the Seneca turnpike road to the old Whitesboro' road, at the northerly bounds of land belonging to William Morris; thence north twenty-six degrees and forty-five minutes west, along the said highway, six chains and eight links; thence westerly, at right angles from said highway, four chains and fifty links; thence southerly, parallel with the first mentioned line, three chains and ninety-two links, to land belonging to Samuel Barber; thence easterly along said Barber's and Morris's land, four chains and ninety-nine links, to the place of beginning; containing two acres and one quarter of an acre of land—Now, therefore, the said mortgaged premises will, in virtue of a power in said mortgage contained, and in pursuance of the statute in such case made and provided, be sold at public vendue, at the canal coffee-house, now kept by John Welles, in the town of Utica, on the 21st day of August next, at ten o'clock, A. M. Dated February 11, 1828. W. KING, *Att'y for* 8 J. & L. SHERRIL.

TERMS OF THE RECORDER.

I. The WESTERN RECORDER is published on Tuesday of each week.

II. The price to Subscribers is Two Dollars and Fifty Cents per annum; or Two Dollars, if paid in advance, or within the 1st three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is reduced to the lowest possible state, the publishers will be under the necessity of strictly adhering to the above terms.

☞ The postage must be paid on al communications addressed to the Editor or Publishers.